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from a lack of much detailed support, this contrast remains inattentive to the role of reason within rationalist theology and the large swath of shared terrain between so-called religious “traditionalists” and “rationalists.” In connecting Rochester to Behn, and both to freethinking, however, Ellenzweig is surely right to point out a mutual admiration of Epicurus and a shared unorthodox perspective on religion and nature. Through a study of Behn’s translation of Fontenelle and her fictional work, including *Oroonoko* and *The Widow Ranter*, Ellenzweig reveals a significant debt to freethinking in Behn’s conception of God, her understanding of nature, and her Spinozist interpretation of Scripture and miracles.

The second part of the book traces the influence of freethinking arguments through Swift and Pope to Voltaire and the French Enlightenment, beginning with Swift’s criticism of religious enthusiasm and inspiration in the *Tale of a Tub*. Ellenzweig takes Swift’s parody of the sartorialists and aeolists as naturalizing the causes of spiritual inspiration and divine essence indebted to the previous criticisms of Hobbes and Toland. The question becomes, then, whether or not Swift regarded Christianity itself as a tale of a tub, that is, a politically useful fraud. Turning to some of Swift’s other work for support, Ellenzweig finds further evidence for this allegiance in the “Argument against Abolishing Christianity,” “Sentiments of a Church-of-England Man,” “Some Thoughts on Free-thinking,” and the “Project for the Advancement of Religion.” Likewise, when Pope’s *Essay on Man* is read alongside letters exchanged between Pope, Swift, and Bolingbroke, it becomes clear that Pope too owes a significant debt to English freethinking. Pope thought that natural religion contained all the truths of revealed religion and, in the *Essay*, questioned man’s unique status within the Christian cosmos in heterodox terms. Ellenzweig also traces the controversy surrounding the *Essay*’s appearance in French and Voltaire’s reaction to it. While Voltaire had initially praised the *Essay*, he subsequently rejected its encomium “whatever is, is right” because it was inattentive to the conditions of evil and injustice. The political conservatism of English freethinking was, for Voltaire, incapable of providing the basis of a transformational Enlightenment project.

By narrating the politics of freethinking in early modern English literature in this way, Ellenzweig reminds us that the trajectory of Enlightenment intellectual history is as contingent, contested, even contradictory, as any other.

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KELLY, Catriona — *Children’s World: Growing Up in Russia, 1890–1991*. New Haven: Yale University Press, 2007. Pp. 714.

This meticulously researched and eminently readable book (which includes 95 pages of endnotes) tackles a vast subject — growing up in Russia — that extends from the last years of the Russian empire to the collapse of the USSR in 1991. The time period is further subdivided into four parts: the

pre-revolutionary years, 1891–1917; the early utopian years, 1917–1935; high Stalinism, 1935–1953; and post-Stalinism, 1953–1991. Part I, “Imagining Childhood,” offers a history of representations of and attitudes towards childhood (a period of life that extends here to the age of 13 or 14) in propaganda, art, legislation, pedagogy, child psychology, and journalism. Part II, “Children on Their Own,” acknowledges the huge impact of revolution, famine, purges, and war, then discusses boarding schools, colonies, orphanages, fostering and adoption, Pioneer camps and palaces, and waifdom. Organized around four stages of childhood development, Part III, “Family Children,” considers nurseries and kindergartens, schools, hobbies, children’s games and leisure activities, theatre and cinema, radio and television, as well as the circus.

Catriona Kelly pays due attention to differences according to age and gender, social status, ethnicity (focusing primarily on Russians and, to a much lesser extent, Tatars and Jews living in European Russia), and residence (urban or rural) — a nuanced approach that rightfully makes her chary of generalizations linking, for example, the practice of swaddling to certain significant elements in the Russian character (as Geoffrey Gorer hypothesized in a 1949 article). Broadly, in the Soviet period in particular, she finds a few paradoxes. The authorities accepted childhood as a period of innocence, wonder, and magic, but at the same time regarded children as the fabric of future adulthood to be nurtured, shaped, disciplined, and regimented. Secondly, the state promoted the potentially conflicting virtues of radical self-transformation and social conformity. Thirdly, the state was committed to institutionalized child-care, but a significant gap (largely due to budget constraints and staffing shortages) existed between its claims and the achievements and conditions (the persistence of hygiene problems, for example) prevailing in children’s institutions. The dichotomy is all the more noticeable, Kelly argues, given that the Soviet state “placed children’s affairs at the heart of its political legitimacy, emphasising that children were treated with greater care than they were anywhere else in the world” (p. 1). In other words, the ideal of the USSR as a children’s paradise on earth — a staple of Soviet propaganda — was a myth.

Whatever the period, the messages from official sources, and the contents of child-rearing books, children’s immensely varied experiences depended to a significant extent not only on the personality of adults, whether camp administrators, teachers, caregivers, directors of orphanages, or parents, but also on economic and political conditions and on precious advice passed orally from one generation of mothers to the next. Arguably, the most interesting part of this opus is the way the author captures how children experienced their lives and their world, whether in her discussion of their play indoors and out, their sense of vulnerability associated with medical inspections, their fear of tests in the pre-revolutionary period, and their sufferings in orphanages.

Though her focus is on children, Kelly provides nevertheless important material on jurisdictional conflicts among the ministries of health, social welfare, and education, as well as on the careers of children’s writers Samuil Marshak and Kornei Chukovsky. She also reminds readers that “work in art forms directed at children

... became a recourse for artists whose aims to do innovative work were hampered by the continuing hegemony of Socialist Realism in art forms aimed at adults” (p. 153).

Kelly has used an impressive number of sources, mainly located in archives in Moscow, St. Petersburg, and Sverdlovsk: popular and professional journals, children’s artwork and literature, diaries and memoirs, encyclopaedia articles, syllabi and curricula, films and novels, the observations of Western visitors, caregivers, parents, and teachers, as well as an impressive number of interviews (a crucial source of information for the post-war period, in particular). Furthermore, her familiarity with the latest scholarship on theories of child-raising and pedagogy enables her to place Russian/Soviet history in an international context. Finally, no fewer than 114 illustrations of nurseries, orphanages, Pioneer camps, posters, children at play, and family portraits personalize this fascinating story of continuities and discontinuities in representations of childhood over the years.

With *Children’s World*, a massive, encyclopaedic book that admirably blends exceptional details and interpretive insights, Catriona Kelly (University of Oxford) adds to her reputation as an eminent scholar of Russian and Soviet history. This is social and cultural history at its best!

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McKAY, Iran — *Reasoning Otherwise: Leftists and the People’s Enlightenment in Canada, 1890–1920*. Toronto: Between the Lines, 2008. Pp. 656.

Ian McKay’s comprehensive history of “first formation” socialism has much to offer North American historians interested not only in the history of the Left, but also in the intellectual currents that animated political and social debate in Canada in the period from the late 1880s to the First World War. Characterized by extensive research, especially in published sources such as socialist newspapers, journals, and pamphlets, *Reasoning Otherwise* is particularly valuable for its focus on this relatively unstudied era of Canadian socialism. McKay’s survey offers us breadth, detail (sometimes rather too overpowering), and complexity. The book begins with an exploration of the intellectual context and early organizational history of the Left up until 1902 and ends with the cataclysmic period of World War I and 1919 General Strike. These historical endpoints bookend four thematic chapters on class, gender, religion, and race that illuminate important new perspectives on the Left’s shifting understanding of these issues. Some of the thematic chapters seem more robust than others. For example, the chapter on “race” is thinner, with a long, general introduction covering known events like the Komagata Maru, but perhaps this was due to a paucity of primary sources. In contrast, the chapter on class is a rich and detailed analysis of socialist thinkers and organizations — from the lesser to the better known — which explores some of the overlap and differences between various socialist currents of the time.